105 and to be restricted solely to that group. No
171 myth collection taken from any primitive group can hope to be all-inclusive for the mythology of the entire group, and this myth has by accident doubtless been previously overlooked, both by native raconteurs and by ethnologists when they have been engaged in myth taking. The approximate distribution of the myth, when known, will be of interest, and if it is found in only one or two other tribes, with its recording will go the last unclouded claim that could be put forward for the unique character of any trait in Tübatulabal culture.

METHOD OF STUDY

● 101 The following ethnographic study of the Tübatulabal, a Shoshonean-speaking people of the southern Sierra Nevada foothill region of California (fig. 1), is based on field work done
[122] near Weldon, Kern county, in the summers of 1931-
115 33 on funds provided in part by the Board of Research of the University of California. My chief

115 informants were Steban Miranda, aged 86 (father 1/2 Tübatulabal, 1/2 Palagewan; mother Tübatulabal) and Frances Philips, 68 (father Tübatulabal, mother Koso). Mrs. Estefana Miranda Salazar, 40 (father Tübatulabal, mother Yokuts), interpreted for her father, and Mrs. Legora Tungate, 45 (father Tübatulabal, mother 1/2 Tübatulabal, 1/2 Koso), for her mother, Mrs. Philips. Other informants and interpreters were Petra Nichols, 89 (father Tübatulabal, mother Palagewan); Mike Miranda, 45, Steban Miranda's son and full brother to Mrs. Salazar; Frank Chico, 30 (father Tübatulabal, mother Koso); Fernando Miranda, 47 (father Mexican, mother Tübatulabal); Rosie Pablo, 45 (father Yokuts, mother Tübatulabal); Susie Williams Nieto, 48 (father Kawaiisu, mother Tübatulabal).

1: Voegelin E-5 (1931-1933) 1938
NS22 Tübatulabal NS22

901
131

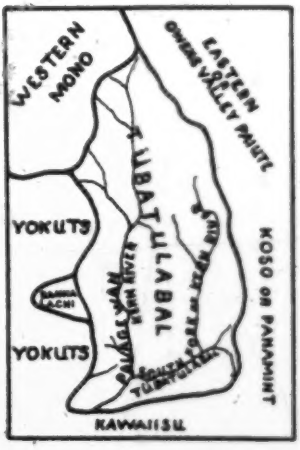

Fig. 1. Tübatulabal and neighboring groups.

[p. 7(c)]

128 are written with single symbols. Altogether the changes are:

Old orthography		New (modified) orthography
tc	affricate	č
ts	affricate	c
dž	affricate	ǯ
dz	affricate	ʒ
c	sibilant	s

HABITAT

● 101 131 Tübatulabal linguistic group includes three discrete bands: Tübatulabal proper, situated now as aboriginally on lower reaches of South Fork of Kern r.; Palagewan, formerly living on unaugmented Kern; Bankalachi, a few miles W of Palagewan on w. slopes of Greenhorn mts. (fig. 1). Tübatulabal [[77]] band alone has survived white contact; this study primarily concerned with culture of this group. Information gathered from Tübatulabal informants concerning Palagewan and Bankalachi is ascribed specifically to these latter bands.

197 101 Linguistic affiliations and name.- Dialects of Tübatulabal and Palagewan, said by informants to be slightly different but mutually intelligible (Voegelin, 1935a, p. v), plus Bankalachi dialect which differed very little from that of Tübatulabal, comprise Tübatulabal language; this is sole language in Kern River branch, one of 4 primary branches, of Shoshonean stock (Kroeber, 1907, 97, 98, 100). To N and NE of Tübatulabal are Western Mono and Owens Valley Paiute (Eastern Mono), whose speech belongs to Mono-Bannock division of Plateau branch of Shoshonean; to E, Koso or Panamint of Shoshoni-Comanche division of Plateau Shoshonean; to SE and S, Chemehuevi and Kawaiisu of Ute-Chemehuevi division of Plateau Shoshonean. Farther SE, S, and slightly SW are Vanyume, Kitanemuk, and Alliklik respectively, of the Serrano division of Southern California branch of Shoshonean (Kroeber, Handbook, 577, pl. 78). To W and SW are Yokuts and farther SW Chumash (Kroeber, Handbook, pl. 78), neither Shoshonean.

101 Tübatulabal refer to themselves as pahkanapil; older informants also recognize tibatulabal which "was applied like a nickname by other tribes such as the Chumash, Kawaiisu, and some Yokuts groups" (SM, PN). PN said pahkanapil also sometimes used term formerly to refer to themselves. Both SM, PN said 2 names given above applicable not only to group living on South Fork of Kern r., but to other group on unaugmented Kern as well; Kroeber (Handbook, 607) and Gifford (1917, 220) use Tübatulabal in this sense, treating the 2 groups as single unit. For several reasons I treat these 2 groups separately. In giving genealogy SM referred to himself and his father as pahkanapil, but to his father's father, who lived

●101 on unaugmented Kern, as pa·lage·wan. This is term commonly used now for unaugmented Kern, but in this instance was translated as Kern River Indian. SM's use of term bears out Powers' statement, made in 1877, that "the Pal-li-ga-wo-nap [live] on Kern r.; the Ti-pa-to-la-pa on the South Fork of the Kern" (Powers, 393); Powers' information derived from member of Palagewan group, either Jose or Bill "Viejo" Chico (Powers, 394), both dead, but known to all my informants. Bancroft, 1875, on Maltby's authority, says "the Polokawynahs lived on Kern river" (Bancroft, 456). Gatschet, 1879, locates Pallegawonap E and SE of Tulare lake, on s. spurs of Sierra Nevada (U.S. Geog. Surv., 411).

173 History.- Tübatulabal say they always lived
[171] where found today; absence of migration legends is one of characteristics of Shoshone mythology
174 (Lowie, 233). On basis of specialization of their language Kroeber infers that Tübatulabal have lived in present isolated location for comparatively long period of time (Handbook, 605).
[101] Culturally Tübatulabal are borderline California-
[773] Great Basin group with probably more Great Basin traits than generally recognized; their myth-
[197] ology predominantly that of Great Basin (Gayton, 1935a, 588, 595); linguistic differentiation of Tübatulabal may turn out to be superficial in many respects (Whorf, 607); all these factors suggest that occupation of present location may not have been for such long period as Kroeber suggests.

175 First white person to visit Palagewan was
177 Garcés in 1776 (Garcés, 280); guides for Fray Pedro Font in 1776 penetrated beyond junction of Kern and South Fork of Kern r. and met Indians there (Font, 390). During next 50 yrs. trading
[797] trips to Chumash villages near Ventura brought Tübatulabal and Palagewan in contact with San Buenaventura mission (SM), founded in 1782. By 1846 white settlers established ranches among Tübatulabal in South Fork valley (Morgan, 43).
[72] In 1857 Kern r. gold rush began in Palagewan territory. During 1862 a few Tübatulabal joined Owens Valley Paiute in hostilities against whites (Chalfant, 130; SM denied this) and about this
[62] time group of Koso Indians settled in Tübatulabal area, intermarrying chiefly with Kawaiisu, how-
[72] ever (SM, FP). In 1863 between 35-40 Tübatulabal and Palagewan men massacred near Kernville by American soldiery (SM, FP; Chalfant, 146; C. F. and E. W. Voegelin). Later in same yr. fairly large band of Owens Valley Paiute captives were conducted through Tübatulabal territory on way to Sebastian military reserve (Chalfant, 152), but owing to intercession of Judge Sumner of
[24] Kernville no Tübatulabal or Palagewan were removed with them (SM, PN). Between 1865-75 Tübatulabal began to practice agriculture (SM, FP);
[65] in 1893 majority of Tübatulabal and few Palagewan survivors allotted land in South Fork and Kern valleys.

[p. 9(a)]

161 mission, which Tübatulabal visited, may have
[164] drawn on population between 1775-1825 or if, as
SM stated, it did not, epidemics originating at
the mission may have caused early depopulation.
Possibly the population totaled nearer 500 than
300 in aboriginal times.

165 Causes of depopulation during last 75 years
have been Kernville massacre, 1863 (see Auto-
biography of FP); measles epidemic, 1902; in-
fluenza epidemic, 1918.

131 Territorial boundaries.- Boundaries of Tüba-
311 tulabal and Palagewan territory as defined in
general way by SM, FP extended W of line drawn
from Mt. Whitney along crest of Sierra Nevadas
S to Walker pass and from Walker pass SW along
s. edge of South Fork valley and down Kern r.
gorge to stretch of rapids 1/2 mi. upstream
from w. mouth of gorge. From latter point bound-
ary line extended NE along crest of Greenhorn
mts., past headwaters of Bull Run creek and NE
to Mt. Whitney (fig. 1). The n. two-thirds of
area served chiefly as hunting range; SM could
give few place names in it, never having pene-
[773] trated far into it; in myth (Voegelin, 1935 b,
193) Coyote and Wolf go to Mt. Whitney to hunt.
The s. third of area, in aboriginal times as to-
day, more intimately known and was focus for hu-
man activities.

423 Whether Tübatulabal and Palagewan ever laid
621 claim to definitely bounded subareas not clearly
determined; in all probability did not, as land
ownership, either by individuals or hamlet, band
groups consistently denied by informants. Ex-
amples numerous of members of both bands ranging
in each other's habitat while hunting, fishing,
seed gathering.

● 101 The Bankalachi SM located ca. 1855 at Poso
131 Flat, which is 12 mi. W of junction of Kern r.
and Erskine creek, and 5 mi. W of Greenhorn mts.
"When I was a boy I visited them there; we had
relatives there. There were lots of Tolowim at
Poso Flat then" (SM). PN located them at Deer
creek. SM's location of Bankalachi is 15 mi. S
of territory Kroeber assigns them at headwaters
of Deer creek, White r., and Poso creek (Hand-
book, 610; pl. 47), but evidently Bankalachi were
shifting about ca. 1850, as Powers says, "the
dwellers on Poso Creek and White River often suf-
fered terribly from (malaria) and, finally, with-
in the American period or very soon before it,
they all removed to a place called Whiskey Flat,
in the more salubrious region of the foothills,
from which they went down to their old home only
once a year, in the spring, to gather food seeds"
(Powers, 363). "Whiskey Flat" was first American
name for Kernville (Pen Pictures, 274), which is
on e. slopes of Greenhorn mts. in Palagewan area;
Powers may be referring to another Whiskey Flat
W of Greenhorn mts., as only a few individual
Bankalachi ever lived E of these mts. among Pala-
gewan, although they often visited Tübatulabal
area to gather piñons (SM, PN).

101 Neighbors.- Tübatulabal had as neighbors to S the Kawaiisu (ka·wišm); to W at Poso Flat the Bankalachi (to·lowim); to W and SW various Yokuts groups living at Porterville, Shoko, Altau, and Tejon (monila·bal). At Bakersfield and along slough S to Kern lake lived another Yokuts group (pa·labatal). It is interesting to note that these Yokuts groupings as given by SM do not agree with Kroeber's map of the Yokuts terrain (Handbook, pl. 47), SM's information probably relating to later period than Kroeber's.

Farther SW of Tübatulabal were the Tejon Indians or Kitanemuk (witaŋhatal), the Chumash or Ventureño (cucpinu); NW around Tulare lake the Tachi Yokuts (taši); N the Western Mono (winaŋhatal), including the Northfork Mono (winaŋapul); NE and E the Owens Valley Paiute (i·wi·naŋhal); E the Koso or Panamint (ši·gawiyam). Kroeber gives Amahaba as Tübatulabal name for the Mohave (Handbook, 607), but none of my informants recognized this term.

103 Place names.- Large geographical features, as mt. ranges, not named, but several peaks, lakes, streams, and numerous small springs each had designation. Several Tübatulabal place names refer to mythical events which occurred within area; many other names mark sites which were of economic importance. Since entire area not traversed with informant, my list of place names probably represents only fraction of total. Translations of some of some of place names given below are those offered by informants and do not represent etymological analysis. Locations are listed from E (Owens lake) to SW (rapids of Kern r.), thence NE to Mt. Whitney. Section, township, and range are taken from U.S. Geological Survey topographical sheet of Kernville quadrangle.

1. pabunta·bop, Owens lake; Kroeber, Handbook, 607, gives Patsiwat for Owens lake: SM, FP said paca'awat name of village site (p. 41).

2. wɨŋa·l, Walker pass; general term for summit; piñon grounds.

3. a·nandu·giš, mts. E of Canebrake creek; piñon grounds.

4. u·ga·bičiŋ elegapï·ban, Weasel's lookout; boulders on point of hill, W side of mouth of Chimney canyon, SW quarter, sec. 20, T25S, R36E. [773] In a myth, Weasel kept a lookout here for soldiers approaching from W.

5. holomúp, mt. and spring at head of Chimney canyon in piñon grounds.

6. šo·hoptap, creek 1 mi. W of Chimney meadows in piñon grounds.

7. i·wa'kana·p, 2 mi. N of Chimney meadows in piñon grounds.

8. palu·hi·yam, Little water; South Fork of Kern r.

9. ha·'alap, spring at head of Smith canyon; piñon grounds.

10. poiwištap, Willow place; head of Scodie canyon; piñon grounds.

11. pa·ša·pan, spot at which there is a split

[p. 40(a)]

2: Gifford E-5 (1915) 1917
NS22 Tübatulabal NS22

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TÜBATULABAL AND KAWAIISU KINSHIP TERMS

BY

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INTRODUCTION

In November and December, 1915, the writer was engaged in an examination of the tribes inhabiting the eastern and southern slopes of the San Joaquin drainage basin to determine the limits in California of social and ceremonial organization on the basis of dual divisions.[1] Among the tribes visited were the Tübatulabal of the Kern River region in the southern Sierra Nevada and the adjoining Kawaiisu of the Tehachapi Mountains at the southern end of the San Joaquin Valley. Both of these Shoshonean groups lack the dual organization for which the writer was seeking. The kinship systems of these two peoples are of especial interest, however, and the facts about them are presented in the following pages. Important features of these systems are the use of single terms for reciprocal relationships (identical-reciprocals), the use of diminutive suffixes, and the use of terms and suffixes denoting the condition of connecting relatives.

[1] Dichotomous Social Organization in South Central California, Univ. Calif. Publ. Am. Arch. Ethn., XI, 291–296, 1916.

2: Gifford E-5 (1915) 1917
NS22 Tübatulabal NS22
Kawaiisu NS 13

The Tübatulabal and their closely related western neighbors, the Bankalachi, form one of the four primary linguistic branches of the Shoshonean family, known as the Kern River branch.[2] The remaining branches are the Plateau, the Southern California, and the Pueblo. Compared with the territory of the Plateau branch that of the Kern River branch is infinitesimally small. Perhaps it is in consequence of this limited geographic range that scarcely a feature of the Tübatulabal kinship nomenclature proves to be unique, and this in spite of the linguistic divergence exhibited by the Tübatulabal language.

The Kawaiisu, the southern neighbors of the Tübatulabal, who are also to be discussed, speak a dialect of Ute-Chemehuevi,[3] and are included in the great Plateau branch of the Shoshonean stock. As will be pointed out in the comparative portion of this paper, it appears probable that the Kawaiisu and Tübatulabal kinship systems have affected each other on account of the contact of the two peoples.

Thanks are due Dr. Edward Sapir for the use of his unpublished notes on Kaibab Paiute and Uintah Ute relationship terms.

Phonetic Transcription

In this paper c = sh, tc = ch as in church, ô = aw as in law, ŭ = u as in run, and ñ = ng as in sing. The sound represented by ü is neutral and is not to be understood as identical with German ü.[4] A period on the line between two vowels indicates that they have their ordinary phonetic value and do not form a diphthong.

Tübatulabal

Forty Tübatulabal terms of relationship were obtained. These include identical-reciprocals with diminutive suffixes. The diminutive suffix -bin or -vin is often added to an identical-reciprocal term to indicate the younger generation of the reciprocal relationship expressed by the single term, as aka (father's father) and aka*bin* (son's child, m. s.). The terms applied to relatives by marriage upon the death of the connecting relative have been omitted in the above figure. The term for grandparent and grandchild following the death of the connecting relative is included, however, as it is a special term (hoki),

[2] A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 97, 98, 100, 1907.

[3] A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 97, 98, 100, 110, 1907.

[4] See the discussion of such sounds by A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 90, 91, 1907.

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22

THE TÜBATULABAL.

ORIGIN AND MOVEMENTS.

With the Kawaiisu, the survey of the Plateau Shoshoneans in California is completed. We come now to an entirely distinct branch of the family—that of Kern River. There is only one people included in this divergent stem, the Tübatulabal. Looking downstream, they face the utterly alien Yokuts. On their left are the Kawaiisu, on their right the Mono, at their back the Koso. They are thus nearly surrounded by members of all three divisions of the great Plateau branch.

From what little knowledge is available, the speech of the Tübatulabal is, however, not more similar to the Plateau idioms than to the Shoshonean idioms of southern California. A long separate history is thus indicated for them; and it is hard to imagine a more favorable location for such continued aloofness than the one they now occupy—a clean-cut valley in a high mountain region; within the true California of nature and yet at its edge; outside the wide Shoshonean plateau but at the same time bordering upon it. Even the element of contact with totally strange peoples is given—a factor that would at once stimulate, accelerate, and tend to perpetuate novelties of speech formation, and thus lead to the condition of this little people ranking coordinate with much greater divisions, in the classification of the family to which they jointly appertain.

The situation of the Tübatulabal thus partly accounts for their distinctiveness, and renders it unnecessary to assume any extreme length of time for their separateness. On the other hand, their language is so thoroughly specialized as compared with that of their neighbors, the western Mono and the Kawaiisu, whose location with reference to topography and contact with aliens is similar, that it is clear that the Tübatulabal have lived where they are now, or in the immediate vicinity, for a period several times as long as these two groups of their kinsmen.

The Tübatulabal are the people upon whom in particular has been fostered the slander, or the undeserved reputation, of issuing in warlike mood from their highland fastness and raiding the sluggish,

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22

peaceable Yokuts of the plains, dispossessing these, indeed, until the southernmost Yokuts were almost separated from the main body to the north. The story even goes on to picture how they would have seized the entire Tulare Basin had they not become enervated by malaria—somewhat as Greek and Latin civilization perished before the same disease, according to a more recent and famous fancy. Even the fact that the Tübatulabal were all found living in the mountains when the white man came is explained: the same scourge drove them back to the salubrious hills whence they had emerged, and they utilized their conquests only for an annual or occasional visit.

As a matter of fact, the visits took place; but they were the visits of guests. The southern Yokuts tribes, both of the plains and of the foothills, were generally quite thoroughly friendly, and joined one another in their respective territories to such an extent, according to the season of the year, that it is almost impossible to assign an exact habitat to any of them. The Tübatulabal, in spite of their separateness of origin and speech, were also in the main on amicable terms with these Yokuts tribes; and so came to join them in their little migrations. Just as they came down to Bakersfield, to Kern Lake, and to White River, probably even to Tejon and San Emigdio, the Yokuts, as occasion warranted, ascended the Kern for miles to fish, and to its forks, the center of the Tübatulabal home, to visit.

The entire little pseudo-history rests neither upon evidence nor even native tradition, but is solely an imagination developed from a knowledge of the facts that the Tübatulabal are Shoshonean and that eastern tribes are often more aggressive than those of the Pacific coast area.

Of course the amity between Yokuts and Tübatulabal suffered intermissions. But the Yokuts tribes fell out among each other also, now and then; and the relations do not seem to have been different in more than moderate measure.

GEOGRAPHY.

The land of the Tübatulabal was the region drained by Kern River, down as far as a point about halfway between the forks and Bakersfield. The exact spot has not been determined; it was not far from the Paleuyami Yokuts settlements Shoko and Altau, and a few miles above what the Yokuts call K'ono-ilkin, "water's fall," a cascade, or perhaps a stretch of rapids that does not appear on our maps but which served as a landmark to the natives.

The modern Tübatulabal settlements, and apparently the majority of the old villages, were in the vicinity of the forks of Kern, both above and below the junction, and apparently more largely on the

4: Kroeber E-5 (no date) 1925 NS22 Tübatulabal NS22
Yo Kuts NS29

smaller South Kern. On the map the entire area tributary to both branches has been assigned to the Tübatulabal; but the upper reaches, which are little else than two great canyons among vast mountains, were assuredly uninhabited, and it is not even certain that the Tübatulabal laid exclusive claim to their hunting rights.

Substantially, this Kern River country is a rugged depression between the southern end of the main Sierra Nevada proper and a secondary parallel range. From this lower range to the west, Tule River, and Deer, White, and Poso Creeks flow westward, through Yokuts lands, directly into Tulare Lake. Kern River, however, is confined to a true southerly course until after it has worked its way around the end of the secondary range, when it sweeps westward, and finally almost northward, until lost in the tule swamps and lakes south of Tulare Lake. At least such was the condition until a generation ago: now the lake is nearly gone, and, except in times of flood, the volume of Kern River is dissipated in endless ditches and over irrigated stretches. The natural course of the stream is thus a great semicircle, open to the north: its upper half Tübatulabal, its lower Yokuts. Only at one point did the Tübatulabal leave their river. In the region of upper Deer Creek a small band seems to have had a home among the Yokuts. This group is referred to below as the Bankalachi.

Only a few names of places in Tübatulabal country can be located, and it is not known how many of these were villages. On the South Fork, Cheibü-pan was at Roberts, Tüsh-pan at Weldon. Yahaua-pan was at the forks; Piliwini-pan near Whiskey Flat or Kernville; Wokinapüi-pan farther up the main fork. Mount Whitney, "where all rivers begin," was called Otoavit. Owens Lake, on one side of the mountains, was Patsiwat, Bakersfield, on the other, Paluntanakama-pan.

The Yokuts called the village at the forks Pitnani-u; others, at Kernville, Tulonoya, at Keyes, Haukani-u; and at a hot spring above Vaughn, Tumoyo. The Tübatulabal territory is shown in most detail in the Yokuts map. (Pl. 47.)

The name Tübatulabal is Shoshonean and means "pine-nut eaters," but its dialectic source is not established. The Tübatulabal admit the designation, but also call themselves, or their speech, Pahkanapül. The Yokuts sometimes translate Tübatulabal into Wateknasi, from *watak*, "pine-nut"; but more frequently employ Pitanisha, from Pitnaniu, the central village. They also say Malda, but this term denotes any Shoshonean. Paligawonop and "Polokwynah" are unidentified names for the Tübatulabal.

They, in turn, name their neighbors as follows: Winanghatal, the western Mono of Kaweah River; Yiwinanghal, the eastern Mono or perhaps the Mono in general; Witanghatal, the Kitanemuk Serrano. These three names present the appearance of being directional terms. The Kawishm are the Kawaiisu, the Toloim the Bankalachi, the Amahaba the far-away Mohave. The Yokuts tribes in the valley along lower Kern River are the Molilabal; for the Yokuts in the foothills, somewhat distorted forms of their proper names are employed, as Witskamin, Paluyam, and Yokol, with perhaps an extension

4: Kroeber E-5 (no date)1925 NS22 Tübatulabal NS22
Bankalachi

765 faces of the mourners afterwards, and performed other services, for all of which they were paid.

The Bankalachi.

101 131 197 177 563 This small group was an offshoot from the Tübatulabal, that had crossed the divide from Kern River and settled among the Yokuts foothill tribes in the region where Deer Creek, White River, and Poso Creek head. Their speech was only slightly different from that of the Tübatulabal; but their associations were primarily with the Yokuts, and they probably followed the customs of the latter. Bankalachi (plural Bangeklachi) was their Yokuts name: the Tübatulabal called them Toloim. The majority of the little tribe are likely to have been bilingual; at any rate they were extensively intermarried with the Yaudanchi, Bokninuwad, Kumachisi, Paleuyami, and other Yokuts. Some of their blood flows in various of the Yokuts of to-day and something of their speech is not yet forgotten, but as a tribe they are extinct.

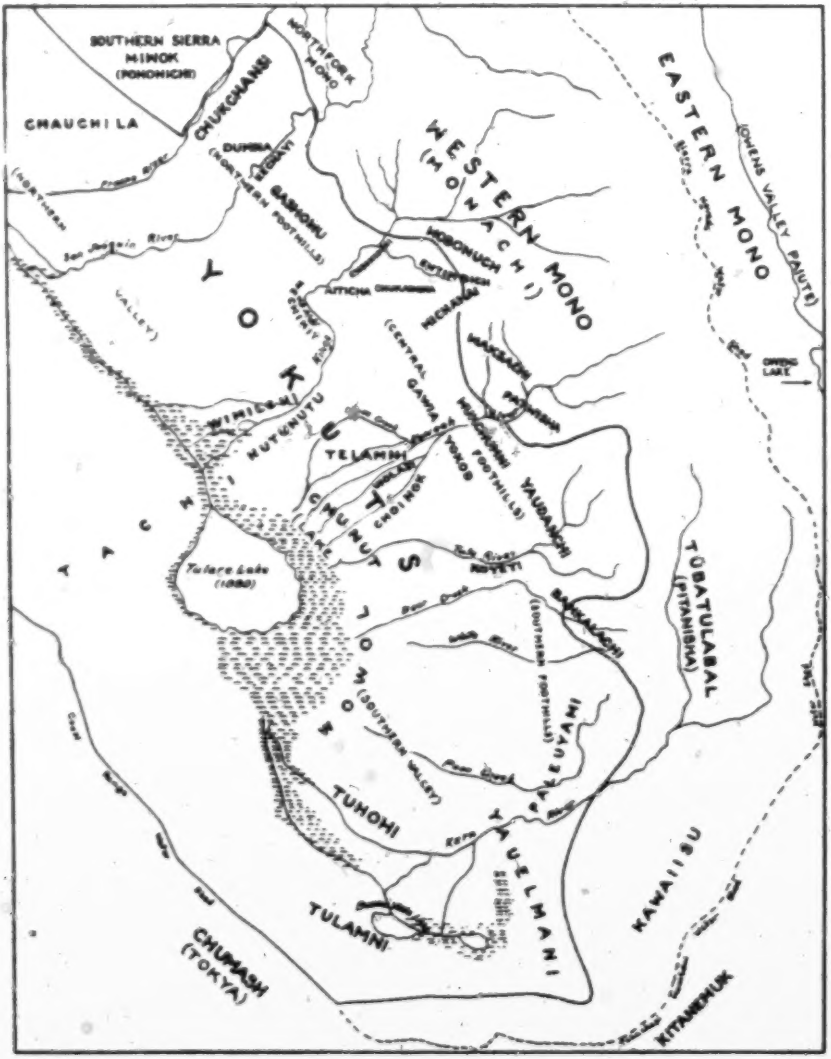
The Giamina.

000 The Yokuts occasionally mention a supposed Shoshonean tribe, called Giamina by them, in the vicinity of the Bankalachi, probably on Poso Creek. It is extinct. A few words have been secured from the Yokuts. These are indubitably Shoshonean, but not of any known dialect nor wholly of affiliation with any one dialect group. It is impossible to decide whether this brief vocabulary is only the result of a distorted recollection by an individual Yokuts of a smattering acquaintance with Shoshonean; or a sort of jargon Shoshonean that prevailed among the Kumachisi or some other Yokuts tribe; or the vanishing trace of a distinctive Shoshonean language and group. The last alternative is by no means precluded; but it may never be proved or disproved. The existence of the name Giamina signifies little, for it may be a synonym. But it is an old appellation. Father Cabot in 1818 encountered the "Quiuamine" in the vicinity of the Yokuts Wowol (Bubal), Choinok, and Yauelmani ("Yulumne").

T Y M 101 131 133

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
Western Mono NS25
Tübatulabal NS22

[FACING P. 1]



Map 1. Yokuts and Western Mono tribes (after Kroeber)

[P. 9a] Tubatulabal NS22

Y 101 131 friendly with the intervening Tachi (and, presumably, Salinan).

Wowol territory was somewhat west and [484] elsewhere south of the Chunut. One important village was called Yiwo´ni. An island in Y [361] Tulare Lake belonged to the Wowol; it was called witi'tsolo´wɔn. On it was a village which J.A. and her mother visited by means of Y balsas. They had a relative there. On the [164] island was a tremendous number of bleaching bones which J.A. says were those of humans who had died of smallpox.* The visit was probably made between 1860 and 1870; it was "before the big earthquake."

South of Bakersfield lived people who "had a lake in the middle of their mountain. It dried in the summer." (This may be Castac Lake, possibly a small lake near present Tehachapi.) This tribe was called tipe´kɔl yoko´č (red clay people) "because they lived in houses plastered with red clay, with tule roofs which were covered with mud." The people who live there now are called Tejon (whether this was Fort Tejon or Tejon Ranch some distance to the east, J.A. could not determine; probably the former, which is near Castac Lake).

Y The Tokya (Chumash and Salinan) lived "on [439] the coast"; the Salinan of Chulame were called Tokya also. Various types of shell money were got from them. J.A. had not heard of Mutulu (a coast Indian raider mentioned by Wobonuch informants) or other individuals from the coast, and believed that the valley people went out to do their trading rather than that coast people came in. She, too, says that the bought shells were worked into money by the Yokuts purchasers.

At Ventura lived the Ititu´wɔt, but J.A. does not know whether this was the Yokuts name for these people, or what they called themselves.

T The Kawe´sa (Kawaiisu) lived east of Tejon, [411] toward the hills "and talked something like the Monachi." They were noted for their large bows and arrows.

T The Ričiki´tu (Pitanisha) lived at Whiskey 101 Flat "over back of Kern River." At another 131 time J.A. said Ričikitu was "the Mexican name for the Pitani´sa who lived at Pita´nɔn, where there was a deep little river."

Localities

Y 103 131 The following sites are located on Local Map A (map 2). Places known to be villages are marked with a dot and circle.

1. mu´sahau: a Wechihit village
2. wewa´yo: a Wechihit village
3. wo´hui

*Powers mentions a "plague" which took many lives in the Fresno River region a few years before his visit (Tribes of California, 380).